

NEW SERIES.

1876.

JUNE.

THE
PROPHETIC TIMES
AND
WATCH TOWER:

DEVOTED TO
SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD
JESUS, AND RELATED SUBJECTS.

JOHN G. WILSON, EDITOR.

VOLUME II.—No. 6.

*He which testifieth these things saith, Surely I come quickly; Amen.
Even so come, Lord Jesus.—REV. xxii. 20.*

PHILADELPHIA:

Published at A. C. BRYSON & CO'S 607 Chestnut Street, Address Box 2663.

LONDON: WM. MACINTOSH, 24 Paternoster Row.

TERMS, \$1.10 a year, including postage, in advance.
Single number 10 cents.

CONTENTS OF THIS NUMBER.

	PAGE.
BIBLICAL SCIENCE:	
The Book of Daniel.....	145
The Shall and the How.....	146
Typical Characteristics and their Significations.....	151
THE WATCH TOWER:	
The Jews.....	153
Are We Ready.....	156
MISCELLANY:	
The Spirit of the Psalms.....	157
EDITOR'S CHAIR:	
"An Undying Spirit".....	161
The Stone Kingdom.....	166
Is a Belief in the Kingdom of God Essential to Salvation ?	167

BUSINESS DEPARTMENT.

Terms for 1876:—One copy \$1.10. Five copies \$5.00. Eleven copies \$10.00.

Unprecedented Premiums:—No. 1, "The Gospel and Branch," or "Stockton's Memorial;" No. 2, "The Sabbath and its Lord;" No. 3, "The Doctrine of Baptisms;" No. 4, "The Book Above All."

We will give to every new subscriber a copy of either of No. 1, and for procuring one new subscriber No. 1; for procuring two, No. 2; three, No. 3; and four, No. 4.

Any one desiring a certain premium may so inform us, and send the number of new subscribers at different times during the year. If the requisite number should not be obtained for the highest premium, the next below may be.

If any one wishes to have the magazine sent to a friend on trial for a limited time, we will send it three months for 25 cents, or six months for 40 cents.

Please lend extra numbers to persons whom you solicit to subscribe.

BINDING VOL. 1. After the 1st, and not later than the 20th of July, tie your numbers between two pieces of stiff paper. Write on one corner your initials and a number, and on another the name of your Post-office in full. Direct the same to John G. Wilson, Box 2663, Philadelphia, Pa., and pay the postage. Then enclose 30 cents in a letter, with your name, Post-office address and the number put on your package, and send to the same address; and your numbers will be neatly bound and returned to you, postage paid, before the first of September.

Be particular to write names and addresses in a legible hand.

Those who copy from our magazine will please give credit to *The Prophetic Times and Watch Tower*.

The Prophetic Times.

NEW SERIES.]

JUNE, 1876.

[VOL. 2.—No. 6.]

BIBLICAL SCIENCE.

THE BOOK OF DANIEL.

IN the fifth chapter of this book we have an account of the termination of the Chaldean empire, represented by the golden head of the metallic image seen in Nebuchadnezzar's dream. Nebuchadnezzar and Evil Merodack, his son, were dead, and Belshazzar, his grandson, reigned in Babylon. He was a profane and licentious person, and had not profited by the experience of his great ancestor, but lifted up himself against the GOD of Heaven, and did all in his power to counteract the effects of the decrees issued by his grandfather in favor of the Jewish religion. And it is not improbable that the feast here recorded was purposely planned for the desecration of the sacred vessels belonging to the temple of GOD, which Nebuchadnezzar had brought from Jerusalem. The sanctity of these vessels had hitherto been respected and they were kept from defilement by any profane use, under charge of the king's treasurer. But on this occasion, having invited a thousand of his lords or noblemen to be present, that they might witness his contempt of the GOD of Israel and participate in his sacrilege, Belshazzar, with daring impiety, sent for these consecrated vessels, and he and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone. Thus he not only ascribed divine honors to idols, but blasphemously denied the only living and true GOD, and presumptuously challenged his power to vindicate his rights against

himself, a weak and sinful mortal. By this act he filled up the measure of his iniquity and brought upon himself and his guilty participants swift and merited destruction. For in the midst of their revelry they saw the fingers of a hand tracing upon the plaster of the wall opposite to the royal seat these mysterious words, "MENE, MENE, TEKEL, UPHARSIN." Terror seized the mind of the king; his countenance was blanched with fear, his loins shook, and his knees smote together; and he called for the wise men of Babylon to read the writing and explain the meaning; but the consternation and dismay of the king and his courtiers were greatly increased when it was found that none of them were able to do so.

It is probable that after the death of Nebuchadnezzar the services of Daniel had been dispensed with, and that he lived in retirement at the time of this occurrence. He was, however, known to the king's mother, who, hearing of the alarm, came in and counselled the king to send for him, who, when he was brought, refused to accept any gift or reward, strongly rebuked the king for his impiety, and read the writing, giving the meaning as follows: "MENE; GOD hath numbered thy kingdom and finished it. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians."

At the time, Babylon had been besieged about two years by the armies of the Medes and Persians under Cyrus; who, in that very night, having diverted the waters of the river Euphrates into an artificial channel, marched down the bed of the river into the city; and finding the gates along the river open, made an easy conquest of it, and slew Belshazzar, whom they surprised at his sacrilegious feast.

Thus ended the empire of the golden head; and was succeeded by that of the arms and breast of silver. One phase of earthly dominion symbolized by the metallic image had passed away, and the law of its interpretation was established by the fulfilment.

J. G. W.

THE SHALL AND THE HOW.

GOD, in his word, gives us *the shall be*, but very rarely *the how*. His holy book tells us what *shall be*, with a history of what

has been. Prophecy tells us what shall be, but seldom when or how it shall be. We walk by faith and not by sight.

In the prophecies which have been fulfilled, GOD's people had his *shall be*, but seldom the way or the time in which it should be. Usually they had to believe in the dark. His "say so" was enough. Many of the things foretold must have seemed well-nigh impossible; but in due time, and in the best way, everything was literally fulfilled.

The prophecies respecting the coming of CHRIST must have seemed hard, and, perhaps, impossible to be understood. Some of them must have seemed to conflict with others. They probably knew not of two comings of the Messiah. They had prophecies respecting both, and nothing to indicate the fact—nothing to tell them to which coming a prophecy referred. When one part of a sentence referred to his first coming, and the other part to his second coming (Is. lxi: 1,2; Luke iv: 17-19), would they understand it correctly? Was it possible for them to understand how he, who is to be the mighty conqueror, would come as the meek and lowly one? Could they understand how he, whose dominion is an everlasting one, and his kingdom one that shall have no end, could be rejected of men, crucified and pierced? When prophets foretold that he should be despised and rejected of men—a man of sorrows and acquainted with grief—could it be possible that it referred to the son of David who is to occupy his father's throne, and to be emphatically the beloved one? So we might refer to many other difficulties. The sceptics of that day may have referred to them and cavilled and scoffed at the supposed contradictions; and his own people may have had to believe them in the dark. Some of them having been fulfilled, others have become easy to be understood. In their fulfilment, the how has been revealed. The Jews of that day had only the *shall be*. It ought to have been enough for them, just as it should be enough for us, that GOD has said it shall be. To us the New Testament is the key to the Old—it throws light on the Old.

It must have been well-nigh impossible for them to understand how many of the prophecies could be fulfilled literally. Perhaps if many of those prophecies had been explained as possible, they would still have been dark. Much of that which has been revealed must be fulfilled before it can be fully understood.

It was foretold that "a virgin shall conceive and bear a son." Unbelief may have said, that is impossible. It may do for women and children to believe, but not for intelligent men. Others may have said, it must be so, for GOD has foretold it; but it is impossible that it should be fulfilled literally, therefore we must understand it spiritually or figuratively; and their interpretations may have been almost as numerous as their interpreters. Though the one did not dishonor GOD as much as the other, both were alike untrue. The fulfilment of prophecy shows us that the true answer of faith would then have been, it must be so, but I do not know how. I will wait, and what I do not know now, I shall know hereafter. I will believe, because GOD has said it. As was their duty with reference to unfulfilled prophecy, so is ours.

If prophecies had been revealed so plainly that they could be easily understood, who would have fulfilled some of them? Would Judas have betrayed, the Jews have rejected, or the Romans have crucified him, if they had understood the prophecies respecting the Messiah? The same is true of much that is yet future.

It is exceedingly difficult to make any one understand correctly that which he has not seen, or the how of that which has not been fulfilled. No language can make one who has been always blind understand what light is, or what sight is, or what anything that is seen is like, or anything about seeing. He can understand something about hearing and feeling, because he has heard and felt; but he cannot understand anything about seeing, for he has never seen. He can only compare the known with the unknown, and how false and deceptive it is to compare sight to any other sense. So it is through all nature. If higher intelligences have senses which we have not, we can form no conception of them. If we have not something which resembles the unknown, language can give us no correct idea of it. This is equally true of spiritual things, and of that which is future.

You might as well try to make a blind man know what sight is, or a deaf man what hearing is, as to make an unconverted man understand spiritual things. Let GOD open the eyes of a blind man and at once he knows what sight is. He can at once understand what language could not explain to him. So let GOD remove spiritual blindness, and a man can at once

see, feel and know what spiritual things are. The incomprehensible becomes plain. One minute of experience will make plain that which 10,000 years of study and instruction cannot. Yet in religion many think it strange that they cannot understand that which they have not experienced. They condemn and reject it because they cannot understand it. It would be miraculous if they could understand that which they have not experienced. It would be without a parallel. Give a man sight, and he can see. Give him experience, and he can know, but not otherwise. Much of Bible teaching must be experienced before it can be understood.

One great difficulty in prophecy is to understand the order of events. We know not what will come first, and then the order in which each coming event shall follow. It must have been difficult for the Old Testament reader to have understood the order in which the prophecies with reference to the first coming of CHRIST should be fulfilled. It is difficult also to understand the order of future events—to know what will be fulfilled first, and then the order of the fulfilment of the others. We can say positively that such and such things shall be fulfilled literally, for they are revealed, but we may not be so positive as to the order of their fulfilment.

With reference to unfulfilled prophecy we may say, it shall be fulfilled most literally, but we do not always know how; and generally we are ignorant of the order of events. But our ignorance is no reason why we should not believe GOD. Our ignorance is no reason why we should attempt to explain it away by spiritual or figurative interpretations. With more show of reason might the Old Testament believers have argued that the prophecies respecting his first coming must be understood spiritually; but if there were spiritual interpreters among the Israelites, they were teachers of error. They made the people to err.

The past should instruct us. From the fulfilled we may judge what unfulfilled prophecy must be. The one is a sure index to the other. The one has not been fulfilled spiritually nor figuratively, neither will the other. As CHRIST did not come spiritually, nor was his birth of a virgin a trope or figure; as he was not spiritually called out of Egypt, and did not figuratively ride into Jerusalem on an ass; as he was not spiritually "wounded for our transgressions and figuratively

bruised for our iniquities," so his second coming shall be fulfilled not spiritually or figuratively, but really according to the literal import of the language.

As prophecy has been fulfilled literally, so it shall be fulfilled literally. In his word, God means just what he says, and says what he means. He does not allow us to put our far-fetched, fanciful and spiritual interpretations on what he has said. He would have us use our own common sense in reading and interpreting His word. Usually, if we cannot understand a passage literally, we ought to wait till we can. If we do so and use the means, what is dark to-day may be plain to-morrow. Then rather than embrace one fanciful interpretation let us wait God's time—not wait in idleness, but using the means he has given us.

As CHRIST's first coming was literal, his second cannot be merely spiritual. His reigning on his father David's throne (Luke i: 32, 33), shall not be a mere spiritual reign on a spiritual throne or over spiritual subjects. The throne, kingdom and subjects will be as literal as were those of David. The same shall be true of all those who shall be like him, and shall reign with him. Rev. iii: 21. Their kingdom and their priesthood shall be as real and as literal as his.

The promise of our Saviour (Matt. v: 5) does not mean that the meek shall inherit a mere spiritual earth, or that they spiritually shall inherit this earth. The same is true of all the promises of the future. They all promise something that is real, tangible and substantial—something that is suited to real substantial men. But some one may say, "How can these things be?" That is not a query of faith. What God has said, must be, and must be as he said.

What God has said, he will do, and what he has threatened he will do. He will not do something else, or do it in some other way than he has said. He will do it really and literally, and not spiritually or figuratively. It is our duty and our privilege to believe God. We have nought to doubt what he has said. It is our duty to believe, and in the best time God will make it plain. We shall clearly see that which language cannot explain; what we know not now, we shall know hereafter. The promises shall not be intangible things, nor in intangible worlds. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalms

xxxvii: 11, 9, 22, 29, 34. If the earth does not mean the earth, GOD does not mean what he says. So we might refer to many other promises and use similar language with reference to them. J. B.

TYPICAL CHARACTERISTICS AND THEIR SIGNIFICATIONS.

CREATION has its prophecy as well as its history ; its meaning as well as its form. The Creator had a purpose requiring ages for its accomplishment, and yet foreshadowed in the primitive construction and order of things. His purpose was practicable and not liable to be defeated. It had its possibilities and its certainties. It was possible, but not certain of attainment under the Adamic covenant. The uncertainty arose from man's free-agency, whereby he might sin and come short of the glory of GOD, as viewed from the creature side. On the other hand, the Divine foreknowledge comprehended all contingencies, and provided against them, so as to weave them into his plan and secure the end by their means. Adam's sin did not defeat GOD's plan. What Adam failed to achieve by the covenant of works, CHRIST will effect by the covenant of grace ; and hence the ultimate of redemption is called "the restitution of all things," not their return to their primitive condition, but the accomplishment of what was to Adam possible through the mediation of the second Adam, in which there is absolute certainty ; for he shall not fail nor be discouraged till he shall have set judgment in the earth, and the isles shall wait for his law. And since the delinquency of Adam was foreknown and provided against, we may expect to find some indications of this in the primitive arrangements of the heavens and the earth—some foreshadowing of the future in the history of the past. And while we study the history of creation, learn also some of the mysteries of redemption.

The creation of the heavens and the earth in six days, and the rest on the seventh day, are referred to by Paul in Heb. iv: 3-11, in terms which establish their typical character. So also the contrast drawn between Adam and CHRIST in Rom. v:12-21, 1 Cor. xv: 45-49 ; and the reference of Psl. viii on creation to a future age for its realization, in Heb. ii: 6-10,

clearly show that the historical facts of the narrative are also typically prophetic of the future manifestations of the Divine purpose. Barnabas, who was a companion of Paul, says, "And GOD made in six days the work of his hands, and he finished them on the seventh day, and he rested in it and sanctified it." Consider, children, what that signifies—*he finished them in six days*. This it signifies, that the LORD GOD will finish all things in six thousand years, for a day with him is as a thousand years, as he himself testifieth, saying, "Behold this day shall be as a thousand years!" Therefore, children, in six days, that is, in six thousand years, shall all things be consummated. *And he rested on the seventh day*. This signifies that when his Son shall come, and shall abolish the season of the wicked one, (Antichrist) and shall change the sun and the moon and the stars, then he shall rest gloriously in that seventh day. Irenaeus says in substance the same things and thus concludes, "This is a narration of the past and a prophecy relative to the future; for the day of the LORD is as a thousand years." Cyprian, Lactantius and other primitive fathers speak in nearly the same terms of a millennium or thousand years of blessedness to succeed six thousand years of labor and suffering, answering to the six days of creation and the rest of the Sabbath.

Paul's argument, Heb. iv: 3-11, is based on the same premises; for having exhorted the Hebrews to beware of apostacy and to hold fast their confidence steadfast unto the end, lest they should fall after the example of those in the wilderness unto whom God testified that they should not enter into his rest, although the works were finished from the foundation of the world; He shows that GOD's resting from his works on the seventh day was typical of the rest from which those rebels were excluded. And that the rest which was given to the Israelites by Joshua was not the rest he had promised, and which was thus signified; for if Joshua had given them that rest, GOD would not have spoken of another day, as he did by David many years after. And hence he says, "There remaineth, therefore, a rest (*Sabbatismos, a Sabbath keeping*) to the people of God." And this Sabbath keeping is that thousand years of blessedness which is signified by GOD's resting from his work on the seventh day.

J. G. W.

THE WATCH TOWER.

THE JEWS.

BY REV. S. BONHOMME.

Thou shalt arise, and have mercy upon Zion : for the time to favor her, yea, the set time, has come. For thy servants take pleasure in the stones, and favor the dust thereof. Psalm cii : 13 and 14.

IN following up this most important and interesting subject—the providence of GOD in preparing the way for the return of his chosen nation to Palestine—we refer to some of the agencies which GOD has called into action, and the work already performed by the exploration societies of Great Britain and the United States, the former to explore and survey the west, and the latter the east of Jordan.

The results of the labors of the English Palestine Exploration Society, during the year 1874, are reported as being more satisfactory than those of any year since 1869, when many notable discoveries were made by Captain Warren at Jerusalem. Altogether the survey made covers 3400 square miles, or one half of Western Palestine, and it extends from Mount Carmel in the North to the southern point of the Dead Sea in the South. The whole of this portion of Palestine has been carefully surveyed and a map of the region has been prepared. The map, when published, will indicate all the ravines, water-courses, hills, woods and ruins, and give every known name of each locality.

Lieutenant Conder, the head of the ordinance survey of Palestine, in a recent lecture in England, said that the survey has been so thorough that, when completed, it is probable that there will hardly be a place mentioned in the Bible which is not determined on the map.

We notice that, as the dispersion of the twelve tribes is a general dispersion throughout the world, nothing short of a Divine miracle and direct interposition of GOD could establish the identity of their individual families and the tribeship to which they belong ; so that when the entire survey of Palestine shall be completed by both exploration societies, and an

entire map be published of all the former cities, towns, villages, or any other habitable places formerly occupied by the twelve tribes; when the time shall thus have arrived, they will enter into their possessions, as predicted by the prophet Ezekiel xlvii: 13-23, and xlviii: 1-35. It is for this end that the two agencies have been raised up by Divine goodness for the accomplishment of his faithful promises to his own nation. The God of Israel, in a way almost unseen, in the mysterious course of his providence, is gradually but certainly drying up the power of the Ottoman Empire (Rev. xvi: 12), that sways the sceptre of Israel's land. Any one familiar with the history of the Ottoman Empire, its rise and progress for so many centuries, and the beginning of its downfall, dating at the battle of Navarino, when she lost 110 ships on the line, knows that ever since that period, her gradual declination marked the sure and final dissolution now threatening her. It is a fact noted in history, since this battle on the sea in 1822, her doom was written by the Divine decree.

The God of Israel has raised up a power in the hands of the Jews, that every nation in turn applies to for help; with this very power the LORD is evidently weakening, and may ultimately dissolve the Ottoman empire, and thus the way will be open for the twelve tribes to return.

When some years ago the Mussulman applied to the house of the Rothschilds for help, he might not have anticipated the consequences that would follow. He scarcely thought, when he signed the mortgage of \$40,000,000, on the land of Palestine, that he was, in the face of all the nations of the earth, in effect, signing away his claims to the land of Israel, and peaceably transferring that land to the dispersed among the nations, and giving to that people quiet possession of the land of their fathers—a possession they would never have been able to acquire by the sword.

If we look at the history of this people, we may, with ease, observe the hand of the Almighty in all their ways. Whatever liberty the Israelite has acquired, be it little or much, it has been acquired in a fair way of moneyed transaction. Debarred in the past the privilege of the possession of landed rights, hampered and oppressed in mechanical employments as they were, their impulsive spirit manifests itself through the only outlet left—the channels of trade. Not a ship crosses

the levant, nor a caravan sets out from Cairo, that is not accompanied by a dark browed son of Abraham. There is not an imperial coffer in Europe that has not once and again rung with coin obtained on a loan from a Jewish banker. Crowns and crown jewels have been frequently held in pawn under the interest of a Jewish broker. The money of the Jews has levied the armies and purchased the peace of Europe. It has filled granaries and floated navies; it has built churches and fortified cities; it has supported princes in state, at court, and fed the favorites that attended them; it has furnished the armor to the knights of the tournament. The Israelites at this time, as a body, are a commercial people everywhere; their wealth consists of gold and silver, of valuable merchandise; they are comparatively the money holders of the world, and whenever the time has come to move to Palestine, they will doubtless take their wealth with them, or if they have stocks always in demand, they can readily dispose of and transfer them through the ordinary channels of commercial exchange. With the experience they possess in commercial and financial matters, if they should combine together to turn the channels of commerce, they will make Jerusalem the mart of nations.

The wealth of a single family, the Rothschilds, in capital is \$3,400,000,000. It seems that a short time ago Baron Rothschild, residing in London, sent a communication to the London daily papers, stating that he takes no notice of letters sent to him containing threats to kill him if he does not give them money. He says his mind is occupied with plans to increase his fortune and on a cheap practical project for rebuilding Jerusalem.

The celebrated banking-house of the Rothschilds, during the Crimean war, loaned to the crowns of England, Turkey, Sardinia, and Russia, the round sum of \$515,000,000. With the means in their hands and the experience they have, it would be easy for them to bring about a crisis in commercial and monetary affairs, and a crisis such as mankind has never felt, that may at once so derange the affairs of the world that ruin and beggary will almost become one common lot. It is true the Israelites do not desire such an event, to bring distress upon others, but, prompted by motives that govern other men, they would be only pursuing a course that would advance what they may conceive to be their own interests.

The Jews, desirous of building up the waste places of Jerusa-

lem and the cities of Judah (Psalms lxix: 35, 36), and of making their people prosperous and happy, will adopt such plans and such means as in their judgment will best answer their purpose. While looking back at what their country once was, when Solomon in all his glory swayed the sceptre of Israel, and then, in the exercise of lively faith in the promises of the eternal GOD, they will be induced to bend their energies to make it as great and glorious as he, by the mouths of his holy prophets, led them to expect in the latter days it will be. Isaiah lxii: 6, 7; lx: 1 and 14.

To be continued.

ARE WE READY.

WE may conclude with certainty, that when the day of trouble is about to dawn upon the world *every one* among GOD'S waiting people—*Every sincere believer in the LORD JESUS*, be he living on the earth or buried in the grave, shall rise to meet that Great Redeemer in the air, and shall be safe with him above, until the time arrives when he, with all his saints, shall come to execute his fearful judgments on the earth's inhabitants.

But let us pause a moment to reflect about *ourselves*. If the trumpet of the LORD should sound this day for the departure of the Saints of CHRIST, *should we be ready?* It is written, "In that *day*, even in that *night*, two men shall be in the one bed; one shall be taken and the other left: two women shall be grinding together; one shall be taken and the other left." Which then would it be in our case? TAKEN or LEFT? O, if we are putting off the things of our eternity to a future day, we should be LEFT. If we have not gone as helpless sinners to the LORD JESUS CHRIST, that we might obtain pardon through his blood, we should be LEFT. But if we have through grace, with all our hearts, sought the Redeemer, laid our sins on him by faith, received him as our LORD and SAVIOUR in sincerity and truth, then we should be TAKEN—taken up to meet our king, and be with him forever. O, surely this is not a time for luke-warmness, for deferring things of everlasting moment to a future day, but for the most earnest *circumspection, watchfulness, prayer and zeal*. O, let us see,—each one for himself,—that we are not found wanting in the sight of the Great Judge of all.—*Gregory*.

MISCELLANY.

THE SPIRIT OF THE PSALMS.

NEW METRICAL VERSION WITH NOTES AND REFLECTIONS.

PSALM XVIII.

To the Chief Musician, concerning the servant of the LORD, the beloved, who spake to the LORD the words of this song, in the day when the LORD delivered him out of the hand of his enemies and from the power of Saul.

I love thee, O LORD, all my strength is in thee,
My rock and my fortress thou art ;
My SAVIOUR and GOD, to thy covert I flee,
Thou art the defence of my heart.
My horn of salvation, my shield and my tower,
I called on thy name in my song,
And I was redeemed by the might of thy power,
Though foes were so many and strong.
The sorrows of death gathered dark o'er my head ;
The floods of the wicked arose ;
The snares of perdition around me were spread,
And hell did my footsteps enclose.
I called on the LORD from the depth of despair,
My voice in his temple was heard ;
The earth shook and trembled before him with fear,
And hills from their bases were stirr'd.
Earth's pillars were shaken because he was wroth,
The mountains were moved by his ire ;
The breath of his nostrils like smoke issued forth,
His mouth was a furnace of fire.
The heavens were bowed as he came from afar,
And darkness was under his feet ;
The swift-winged winds he had yoked to his car ;
A cherub supported his seat.
He made the pavilion that covered his form
Dark waters and clouds of the sky :
The brightness before him illumined the storm,
And lightnings flashed forth from on high.
He uttered his voice and the thunders woke up,
And spread the alarum of war ;
He poured forth the clattering hail from his cup,
And meteors gleamed from afar.
His arrows he drew from his quiver of flame,
And dashed on the strength of the foe ;
He shot forth his lightnings unerring in aim,
And laid all his enemies low.
The waters affrighted, their channels exposed,

Rebuked by the power of his rod ;
 And earth's deep foundations were fully disclose
 At the blast of the breath of my GOD.
 He sent from above and delivered my soul
 From floods of affliction and woe ;
 The rage of the waters confessed his control ;
 He vanquished the strength of the foe.
 They hindered my soul in the time of distress ;
 My stay was the LORD and his might ;
 He brought me through all and established my peace
 He saved, for I was his delight.

Jehovah hath rendered a righteous reward,
 A just recompense he hath made ;
 For I have not wickedly erred from the LORD,
 But all his commandments obeyed.
 His statutes and judgments before me I place,
 And they have preserved me from sin ;
 And so the reward is according to grace,
 By which I have kept myself clean.
 The merciful, LORD, shall thy merey obtain ;
 The upright thy righteousness see ;
 The pure in the place of thy holiness reign ;
 The froward be banished from thee :
 For thou wilt redeem the afflicted, O LORD ;
 The pride of the wicked shall stoop ;
 The light of my path is the lamp of thy word ;
 By thee I have run through a troop.
 A wall I have scaled by the help of my GOD,
 For perfect and upright is he ; *
 I've tested his word and the power of his rod,
 And he is a buckler to me.
 For who is the GOD, but Jehovah ? and who
 The rock of salvation, but GOD ?
 He girds me with strength and he guides me safe through,
 As I run in the heavenly road.
 * I've broken the weapons of steel with my arm ;
 He teaches my fingers to fight ;
 The shield of salvation protects me from harm—
 I stand by the strength of his might.
 Thy gentleness, Lord, hath exalted my head,
 Thy way is made plain to my feet ;
 I shall on the strength of the enemy tread,
 Nor turn till my foes all submit.
 They fled, but thou mad'st me far swifter than they ;
 They fell by the stroke of thy hand ;
 I fought in thy strength, and they bowed to thy sway—
 My foes are not able to stand.
 They cried to the LORD, but no answer was given ;
 I trampled them under my feet ;

They fled, as the dust by the hurricane driven;
 Cast out as the mire of the street.
 My soul thou hast saved from the strife of the foe;
 The heathen my glory shall see;
 A people unknown shall submissively bow
 And render their tribute to me.
 The sons of the strangers, as soon as they hear,
 Constrained by thy power, shall submit;
 The nations shall stand in thy presence with fear,
 Or awed, shall fall down at my feet.
 He liveth—the GOD of salvation be praised,
 The rock of my strength be adored;
 My head over all upon earth he hath raised:
 Give thanks to the name of the LORD.
 For great is the glory his king shall obtain;
 To David his promise is sure;
 His seed o'er the heathen forever shall reign;
 His throne shall forever endure.

NOTE.—David's deliverance from his enemies and from the power of Saul, and his establishment in the kingdom of Israel, furnished the occasion of this sublime ode, in which is celebrated, in the spirit of prophecy, the deliverance of the Church, the beloved of the LORD from all evil, and ultimate triumph over all foes, and final investment with all power and dominion in the kingdom of GOD. No event in David's life justifies the language here employed; but being a prophet, he was inspired to speak in terms adapted to the complete redemption of the Church which he typically represented.

REFLECTIONS.

OUR love to GOD in its highest degree in this life suffers some abatement from the infirmities of the flesh and the imperfection of our knowledge; but in that future state of deliverance from evil and exaltation with CHRIST, it will rise to the fullness of its measure, because GOD will be known and enjoyed in all the relations to us in which the boundlessness of his love is manifested. And while there shall then be no obstructions to love, there will be no misgivings in praise. There will then be no crying out of the depths of affliction, but only praise to GOD from the heights of salvation (v. 1-3.) There will then be remembrance of the afflictions and sore trials of their former state, and of the anguish of soul venting itself in earnest supplication and prayer; but only to enhance the joy of complete deliverance wrought by the Divine interposition in our behalf, consummated by his glorious personal manifest-

ation for the destruction of the wicked and the redemption of his people (v. 4-19.)

The rewards of the saints will be of grace, and according to the righteousness of a faith which works by love purifying the heart, making the believer righteous even as CHRIST is righteous, and fitting him for the possession and enjoyment of the heavenly inheritance. For only the merciful, the upright and the pure shall inherit the kingdom of GOD. The perverse will be excluded. The humble shall be exalted and the proud abased. GOD lights our spirit with the torch of truth; and by his strength we run the race set before us, and surmount every obstruction (v. 20-29.)

The result will demonstrate the perfection of the Divine plan and the faithfulness of the Divine word, which makes the LORD a buckler to them that trust in him. For there is no GOD but the LORD, and no ROCK but our GOD. He girds his people with strength; he makes their way perfect; by him they tread safely the dangerous heights, and successfully fight the good fight of faith. His salvation is their shield; his right hand their support. His condescension is their greatness, and his precaution is their security. No wonder that they come off more than conquerors; that every enemy will be routed, overtaken and destroyed. Girded with the strength of omnipotence, they are sure of ultimate triumph and everlasting dominion; for the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to them. All shall be subdued to their sway, and the rebellious shall be destroyed from the earth (v. 20-42.)

Then the saved and glorified church in oneness with CHRIST will be made the head of the nations; for they shall be complete in him who is the head of all principality and power and is head over all things to the Church. Then all the nations shall serve and obey them, and the remotest and most savage tribes shall be afraid and submit themselves to their government. Then the idols shall be utterly abolished, and the LORD alone shall be exalted in that day, and everywhere shall they bless his glorious name. For at the name of JESUS, the son of David, every knee shall bow, and every tongue shall confess that he is LORD, to the glory of GOD the FATHER. "Great deliverance giveth he to his King; and showeth mercy to his anointed, to David, and to his seed for evermore" (v. 43-50.)

J. G. W.

EDITOR'S CHAIR.

"AN UNDYING SPIRIT."

[Our article of last month has elicited the following from Elder J. B. Cook on the same subject.]

The article on this subject in the May number may be supplemented, if you please, by some further facts, which seem to belong to it, and which may aid us all to the better understanding of it.

I. What is "the undying spirit," in its Scriptural terms? Answer: GOD, JESUS, the CHRIST, the HOLY SPIRIT.

Proof: "GOD is a Spirit—the Father of spirits—who quickeneth all things." 1 Tim. vi: 13. "So the SON quickeneth whom He will" (1 John 5: 11), and is "a quickening Spirit." 1 Cor. xv. "It is the Spirit that quickeneth." John vi: 63.

II. In the relation which mankind sustains to this profound subject, we read further: "The first man, Adam, was made into a living *soul*; the last Adam into a quickening Spirit. Howbeit that was not first which is spiritual, but that which is *natural* (soual), afterward that which is *spiritual*; and as *we* (Christians) have borne the image of the earthy, we shall also bear the image of the heavenly"—by the resurrection to immortality. 1 Cor. xv: 45-57. "For by one Spirit are we (even here) baptized into one body, and have been all made to drink into one Spirit." 1 Cor. xii: 12.

NOTE.—This spirit or spiritual state descends *not from Adam*, but from GOD, through faith in JESUS, by the HOLY SPIRIT, which accompanies "the gospel of salvation." Eph. i: 13.

III. GOD, as the life-giver in creation and providence, gave, and still "giveth, to all *life* and *breath* and all things," Acts xvi. The vital air, the living water and productive soil are all from him. But because of *sin* there is a restraint or limitation to all life-sustaining elements. All creature-hood is under "the bondage of corruption; so death hath passed upon all men, because that all have sinned;" and sin is made to appear exceeding sinful, by its effects. Rom. v: 12; viii: 21; vii: 13.

Hence, in all our relations to the present, we are all *carnal*,

soulual, “of the earth earthy,” and children of wrath even as others. But GOD, who is rich in mercy for this great love wherewith he hath loved us, hath *quicken*ed us, together *with* CHRIST.” Eph. ii: 1-7. Thus only we become “spiritual—the sons of GOD through CHRIST.”

IV. The seed has its *germ*, analogous to the higher order of living creatures, which has its germinating organ. This germ is the *material* and reproducing part of the seed. It is that part of its material structure that alone renders it capable of reproduction. Vegetables and animals were made each “after its kind,” whose *seed* was in itself “after its kind.” Gen. i: 12-25. “The seed” was reproducing only through its germ. Its germ belonged to the material seed, and might be destroyed with the body of the seed, of which it was the most *vital* part. So far all seems plain, and of easy apprehension to every sane mind, aside from theory.

V. “The word of the LORD” presents the most profound facts as to vegetable, animal and human life, and its varied means of propagating, each “after its kind;” but it reveals nothing to found or to favor the philosophies that have prevailed from Plato on through the whole Papal world. True, a philosopher may assume or appropriate parts of Bible truth; but all its parts unite to assure us that while a tree cut down may sprout again, yet “*man dieth* and wasteth away.” Job xiv. Hence *hope* for the future anchors only in the resurrection. “GOD quickeneth (maketh alive) the dead.” JESUS is presented to us as “the Resurrection and the Life;” so that when *he* who *is our life* shall appear, we also shall appear with him in glory.” Col. iii: 1-4; 1 John iii: 1-3.

Thus faith fastens on to CHRIST as “the first fruits of the resurrection,” but not on the natural germ of generation in any stage of our fallen nature.

VI. But there must be *something* that survives death. Yes, but that something is not a germ in mortality. It is not in “that which *dieth*.” No, no. “Then shall the dust (germ and all) return to the earth as it was, and the *spirit* shall return unto GOD who gave it.” Eccl. xii: 7. This was the life giving *spirit* noted in Gen. i: 2; vi: 17; vii: 22. It belonged to all, of every order of living existence. It is that “*spirit* of life” by which GOD in the beginning quickened (made alive) all things.” Nay, further; it is that *spirit* by

which he yet "quickeneth all things" (1 Tim. vi: 13), seeing that he giveth to all life and breath and all things." Acts xvii: 24-29.

The quickening power that *giveth life* in all its grades of living things, is the same now in nature and in grace that it was before the flood. It is that by which each living being is *built up*. It is that power of life that builds up the body it lives in temporarily, and then survives death, and remains for reproduction on to the end, all in GOD's order as revealed.

Natural life has been prolonged by natural generation. Spiritual life is perpetuated on the loftier plane of gospel grace; in the faith and hope of the resurrection to immortality. But neither in nature or in grace is the germ of immortality in the dying or dead creature, seeing that "It is *the spirit* that quickeneth. It is GOD who raiseth the dead.

Respectfully submitted for the truth's sake.

J. B. Cook.

REJOINDER.

Our brother's answer to the question he proposes, "What is the undying spirit?" does not cover the ground we have taken. It simply substitutes the DIVINE SPIRIT for the human, ignoring the latter altogether. In this we think he greatly errs. That man has a spirit distinct from his body we have shown by many quotations from the Scriptures. We shall now show that the human spirit is not the SPIRIT of GOD, but is recognized as distinct from GOD's SPIRIT. This is implied in the phrase, "FATHER of Spirits," as applied to GOD; because GOD cannot be the spirits of whom he is the FATHER. GOD is one and indivisible, but they are many and separate, and distinct from one another. And these spirits of whom GOD is the FATHER must be possessed of intellectual and moral attributes, wherein the relationship consists. GOD is never called the FATHER of our bodies, or of irrational creatures. Hence it is written, "There is a Spirit in man and the inspiration of the ALMIGHTY giveth them understanding." Job xxxii: 8. Here the Spirit in man is represented as the subject of a Divine operation, quickening the intellectual faculties and imparting understanding to man. And it is spoken of as distinct from the ALMIGHTY, by whose inspiration un-

derstanding is given. Of Israel it is written that "their Spirit was not steadfast with GOD" (Psl. lxxviii: 8), which proves that it was not the SPIRIT of GOD in them, but their own spirit; for the SPIRIT of GOD could not revolt from GOD. Paul, in Rom. viii: 16, says: "The SPIRIT (of GOD) itself, beareth witness with our spirit, that we are the children of GOD." Hence "our spirit" or the human spirit cannot be the SPIRIT of GOD which bears witness with ours. And here the human spirit is not only shown to be distinct from the SPIRIT of GOD, but also to be an intelligent entity upon which the SPIRIT of GOD operates by that renewing which imparts to us the consciousness of our being the children of GOD. Again, in 1 Cor. xi: 9-12, he shows that GOD reveals to us by his SPIRIT the things prepared for them that love him, and that this revelation is made to our spirit in which alone there is the capacity to receive and know the things which are freely given to us of GOD. And in this passage the human spirit is shown to be an intellectual entity distinct from the SPIRIT of GOD. Many other Scriptures might be quoted of the same import, but it is surely not necessary.

Our brother would have us note particularly that "the spiritual state" of the believer "descends not from Adam, but from GOD through faith in JESUS." Of this we have no doubt; but the spiritual state of a man and the spirit of a man are not the same thing. The first man, Adam, was made a living soul; that is, according to Gen. ii: 7, GOD made his body of the dust of the ground and breathed into him the spirit of life and he became a living soul. A living soul is a compound being consisting of body and spirit; such was Adam, and such are all the descendants of Adam. But by sin he forfeited to himself and them that life which is expressed by the term soul, and so in him all die, and when they die, the body, being made of dust, returns to the earth as it was, and the spirit returns to GOD who gave it. It does not return to the element out of which it was created, which may have been the air, but to GOD, who preserves its being in Shaal. But the second representative man was made a quickening SPIRIT; for he is the LORD from Heaven; and by incarnation was made in the likeness of sinful flesh; that by his perfect obedience under law, he might condemn sin in the flesh, and bring justification unto life upon all men, and in him all shall be made

alive, and the soul which is lost in death shall be restored in the resurrection: and that he might make his soul, which was not forfeited by sin, a sin offering for us, that our personal transgressions might be forgiven us, and that whosoever believeth on him should have everlasting life, *i. e.* a part in the first resurrection, and inheritance in the kingdom of GOD.

The first man tried under the law was the natural or soulish man, Adam, who failed to keep the law; the second man tried under law was the spiritual, CHRIST the LORD, who kept the law. And all who believe in him shall be made spiritual like him, so as to be heirs of GOD together with him. Our spirits must be renewed in the image of GOD, in knowledge, righteousness, and true holiness, by the operation of his spirit through faith in JESUS, while we are in this soulish condition and subject to trial, or we shall not be prepared for the change of the soulish or natural body to the spiritual body in the first resurrection. It is not GOD's spirit, the LIFE GIVING SPIRIT, in us, which is renewed in knowledge, righteousness, and true holiness, and then returns to GOD, for it were blasphemy to say that GOD's SPIRIT needed to be so renewed. But it is our own spirits which are so renewed by the operation of GOD. And these spirits are distinct from our bodies; for Paul says, "Though our outward man, the body, perish, yet the inward man, the spirit, is renewed day by day. In this life, all the while the believer's body is tending to dissolution at death, his spirit is being renewed in the image of GOD. And if he had not a spirit he could not experience that renewing, but would be limited to what he might know naturally, as a brute beast, and, like a brute beast, he would totally perish in death; and though the race should be propagated by natural generation forever, the individuals of the race would successively perish and be no more.

In Paul's argument concerning the resurrection, he does not use the illustration of the grain to show that man has the faculty of propagating his species; that is apparent enough. But in the peculiar manner in which the grain is propagated there is a process which served to illustrate the death and resurrection of man, and for that he uses it. There is a death of the grain answering to the death of man. There is a quickening of the germ, answering to the surviving of the spirit. And there is a production of the grain in the ear, answering

to the resurrection of the body, and the union of the body and spirit again. And all that our brother has said about germination and the germinating principle returning to dust along with the body, is foreign to the subject. It is man's spirit, not GOD'S SPIRIT, which returns to GOD who gave it. And hence, David says, "Into thy hands I commit *my spirit*; thou hast redeemed me, etc." And JESUS said, "FATHER, into thy hands I commit *my spirit*." And in committing the spirit into the hands of GOD, we commit our souls to his keeping; for the personality is preserved through the existence of the conscious spirit in Hades, to be reproduced in the resurrection. And so Paul says, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Natural life is propagated now by natural generation, but it is not prolonged by natural generation, but by whatever GOD appoints. The phrase, "germ of immortality" is not Scriptural. Immortality is not a development from anything in man or out of man. Immortality is not life, but a condition of life. We have life now, but we have not immortality. Our spirits will survive our bodies, but though living and conscious in *Hades* they will not have immortality. GOD might perpetuate our present life forever, but that would not be immortality. Immortality is the gift of GOD to them that believe in Jesus, and will be conferred in their resurrection when their vile body shall be changed, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE STONE KINGDOM.

Q. by H. B.—"Is the tribe of Judah to be understood to be the stone of Daniel? (xi: 45) and the whole house of Israel, which was the LORD'S kingdom, the mountain from which the stone was cut?"

Ans.—In Biblical exegesis we are safe in receiving the interpretation of symbols given by the inspired writers; and in Daniel xi: 44, the stone which broke in pieces and destroyed the metallic image is said to be the kingdom of GOD, which

shall break in pieces and consume all the kingdoms represented by the image. The mountain out of which the stone was cut represented the kingdom of Israel under the Sinaitic covenant, in which the kingdom of God was incipiently involved; for it was promised to them on condition of their obedience, Ex. xix: 5, 6; but on account of their disobedience, is taken from them, as Jesus said it should be (Matt. xxi: 43) and now waits its manifestation at the second coming of CHRIST, when it shall be given to the saints who shall constitute that holy nation which shall bring forth the fruits thereof. The metallic image has received its full development in historical fulfilment. The next thing we look for is the smiting of the image.

IS A BELIEF IN THE KINGDOM OF GOD ESSENTIAL TO SALVATION?

W. T. G. says, "I see you advocate the 'Kingdom of God,' at the same time you do not advocate a belief in it as necessary to salvation. Did not JESUS preach it from first to last? Mark i: 14, Acts i: 3. Was it not the gospel? Luke viii: 1, ix: 6. His last directions to his disciples was to preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. Mark xvi: 15, 16. Did not Peter preach it to the first Gentiles called? Acts x: 42-45. Did not Paul preach it? Acts xxviii: 23, xx: 25. Did not Paul write to the Romans, i: 16, 'For I am not ashamed of the gospel of CHRIST; for it is the power of GOD unto salvation to every one that believeth, to the Jew first and also to the Greek?' Does not a belief in CHRIST include a belief in the things GOD has spoken about CHRIST? Luke i: 30-33, ii: 10, 11; John v: 46, 47. Is there any other gospel? Gal. i: 8; 9. Is it not our duty to preach a belief in this gospel as necessary to salvation?"

Ans.—JESUS preached the kingdom in its special aspect to the Jewish nation at that time as being nigh, and ready to be manifested in accordance with the covenant made with them (Ex. xix: 5, 6), which aspect it had until after his crucifixion; whereby was terminated his relation to the natural seed of Abraham in that covenant. And the kingdom is taken from them to be given to a nation bringing forth the

fruits thereof, i. e. to the saints, believers in CHRIST, both Jews and Gentiles. This measure of the Divine Economy is illustrated in several of his parables. The kingdom as thus preached was a part of the gospel; but not all the gospel. He did not preach the kingdom to the Samaritans at all, yet many believed him to be the CHRIST and were saved. John iv. What he preached to them related to the worship of GOD, and that he was the CHRIST, the Saviour of the world; and that was surely the gospel, though there was no mention made of the kingdom. Paul's definition of the gospel (1 Cor. xv: 1-11), embraces the death, burial and resurrection of CHRIST, without any mention of the kingdom. Still the kingdom is a very important part of the gospel; and Peter and Paul and all the apostles and evangelists preached it, in connection with the other grand truths of the plan of salvation, of which no one need be ashamed.

A belief in CHRIST includes a belief in the things GOD has spoken about CHRIST. And there is no other gospel but the testimony GOD has given us concerning his Son, and no other name by which we can be saved but the name of CHRIST. And it is the duty of all ministers, who are called of GOD, to preach the gospel as it is made known to us in the Scriptures of truth. And it would be well if the kingdom of GOD entered as fully into the preaching of the present day as it did in the apostolic times. But nowhere in the Scriptures is it said that a belief in it is essential to salvation. And nowhere that we must preach a belief in it as essential to salvation. That is the best preaching which keeps back nothing, but fully testifies the gospel that all may believe that JESUS is the CHRIST, the Son of GOD, and believing, have life in his name.

PAUL preached CHRIST and him crucified; unto the Jews a stumbling block and unto the Greeks foolishness, but to every one that believeth, whether Jew or Greek, CHRIST the power of GOD and the wisdom of GOD. When asked by the jailor of Philippi what he must do to be saved? he said, "Believe on the LORD JESUS CHRIST, and thou shalt be saved and thy house. In short we must preach the word and CHRIST as set forth in the word in relation to his nature, character and mediation, and declare the whole counsel of GOD.

BOOK DEPARTMENT.

Doctrine of Baptism, by J. G. WILSON. 16mo. 224 pp. cloth \$1.00.
"Candid, clear." "Eminently Biblical and practical."

The Sabbath and its Lord, by J. G. WILSON. 12mo. 180 pp. cloth 60 cents. "Original and devotional. Style vigorous and earnest."

The Gospel and Branch, by J. G. WILSON. 18mo. 72 pp. cloth 30 cents, paper 15 cents. "The second coming and kingdom of CHRIST treated in a very Catholic and Christian spirit. It is commendable in all respects."

Memorial of T. H. Stockton, D. D., by J. G. WILSON. 18mo. 72 pp. cloth 30 cents, paper 15 cents. "Earnest, simple and unpretending, like Mr. Stockton himself."

Prophetic Times and Watch Tower, vol. 1, edited by J. G. WILSON, Cloth \$1.25

Book Above All, by T. H. STOCKTON, D. D. 12mo. 416 pp. cloth \$1.50. An earnest, antithetical and masterly plea for the Bible.

Hoffnungs Lieder, (*Songs of Hope*), by F. W. STUCKERT, Esq. Square, 18mo., 157 pp. paper 35 cents. Printed in clear German type.

Proposal to publish Apocalyptic Theology by JOHN G. WILSON. This work will make a large 12 mo. of about 500 pages, with a chart giving a synoptical view of the whole arrangement well bound in cloth, price \$2.00, or 6 copies for \$10.00. It will be published when 600 subscribers shall have been received. Those desirous of obtaining it are requested to send their names and addresses only; no money will be received until the publication shall be announced.

BY JOS A. SEISS, D. D.

The Last Times, \$1.50. The Ten Virgins, \$1.00. Holy Types or Gospel in Leviticus, \$1.50. Uriel, \$1.25. The Apocalypse Vol. 1. \$2.50. Nos. 5 and 6, 50 cents each. Prophetic Times, edited by Dr. SEISS, 12 years in 6 vols. each \$2.75. Sermons by Dr. SEISS.—The Church's Hope. Wonderful Confederation. Our Dead. The Day and Hour. The True Theology. 12 cents each, \$1 25 per doz. Day of the Lord. Threatening Ruin. 15 cents each, \$1.50 per doz. Blasphemy against the Holy Ghost. The burning Bush. 10 cents each, \$1.00 per doz.

Tracts.—Millennial Concordance, 10 cents each, \$6.00 per hundred. By other authors, Outlines of Prophetic Truth. The Blessed Hope. Watch. The Misunderstood Prayer. 10 cents each, \$1 00 per doz. The Advent Pre-Millennial, 25 cents, \$2.50 per doz.

Prophecies of Isaiah, translated by Delitzsch, 50 cents.

These Books and pamphlets will be sent, postage paid, on receipt of orders with cash, which will be promptly attended to.

All orders for other books will be supplied at Publishers' prices.

Address JOHN G. WILSON, Box 2663, Philadelphia, Pa.

A WORD TO SUBSCRIBERS WHO HAVE NOT PAID FOR 1876.

Our terms per annum are \$1.10 in advance, *i.e.* within three months; and we have explained the advantages of prepayment, and offered premiums and extended the time to five months; and after all about one-half only have been induced to comply; so difficult is it to get rid of old habits of neglect. Now we are compelled to make another appeal to you on the ground of equity. With all we can expect from new subscribers it will require every dollar on our subscription list to cover actual expenses, leaving nothing for our services. An unpaid subscription is therefore a positive loss. It is that much out of our pocket; it is so much stint in cloths or other needful things. Now we are in need of means to carry on this publication; and we earnestly request you to make payment as soon as possible. We have furnished you with half the volume in advance of payment; please send us the payment in advance of the other half. We wish to have the money in hand to meet our current expenses every month, according to our contract, and to obey the precept, "Owe no man anything."

A WORD TO ALL.

Our present list of subscribers is, we think, perfectly reliable. All have paid for 1875, about half have paid for 1876, and we have no doubt that the rest will pay, and with what new subscribers we can obtain we expect to meet all expenses this year. We would like to carry out our plan of giving a double number quarterly, but it will require more new subscribers than past experience leads us to hope for. We cannot give a double number this month, for we have not the means to pay for even this single one. Still if you will help us to secure a sufficient number of paying subscribers to cover expenses we will do it. We send you occasionally back numbers of 1875 to be lent to such persons as you may ask to subscribe. They may prove in some cases as seed sown in good ground.

Please read the Business Department.